

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New
Vol. XVI. { ABEL STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

SCOTLAND.

Edinburgh—The Free Church—Dr. Chalmers—The Castle
—Holyrood House—Stirling Castle—Advance into the
Highlands.

Edinburgh is one of the most picturesque capitals in Europe. From the ancient castle, perched on the summit of a craggy rock, a long sloping extends eastward, on which the Old Town is built, principally on one street, with numerous lanes, called *gables*, branching off to the north and south. A deep ravine, now chiefly covered with ornamental gardens, extends between the Old Town and the New, which latter has a modern and elegant air, singularly in contrast with the massive, high piled, antique structures of the High Street. These, when viewed in the rear from the bottom of the ravine, present a strange appearance indeed, being eight, nine, and ten stories high. A bridge stretches across the gulf from the Old to the New Town.

From the Calton Hill, at the south east extremity of the New Town, a magnificent prospect of land and water is spread out. The hill is adorned with several beautiful monuments, of which those to Nelson, Dugald Stewart, and Professor Playfair, are the most remarkable. This hill bears no slight resemblance to the Acropolis of Athens, which will be materially improved when a national monument, designed after the ancient Parthenon, is completed. The lofty and bleak ridges of Arthur's Seat and Salisbury Crags, are in near prospect, and the more interesting from their association with that model of humble heroines, "Jeanie Deans."

A truly magnificent monument to Walter Scott is in process of erection in Prince's street, the main street of the New Town.

What are a tourist's notes worth, if he does not speak out his real impressions? I must acknowledge that neither the picturesque position of "Auld Reekie," nor the elegance of the New Town, arrested my attention so quickly as the unusual number of miserable looking old women, visible in the streets, and especially hanging out clothes to dry round the Calton Hill, with no other clothes than a sort of dirty white nightgown. No wonder that Scott, with so many living models before him, could hardly get through a novel, without introducing some "withered witch." I looked in vain, however, for any originals that could vie in dignity with "Norma of the Fife Head," or even "Meg Merrilies."

The withdrawal of the Free Church party from the Established Church had taken place only a few weeks before I arrived in Scotland, and was of course a topic of general and exciting interest throughout the country. On the Sunday which I spent at Edinburgh, I found a multitude thronging to public worship in a spacious edifice adjoining the hotel where I stayed. Dr. Gordon conducted the service in a large hall, and in another part of the same building another minister of the Free Church officiated. Both had very full and attentive congregations, scarcely at all diminished by the fact that the last tie that bound them to the Church of Scotland, as by law established, had just been severed. Whatever different opinions may be entertained as to the expediency and necessity of such a separation, all must respect that sturdy adherence to principle, in opposition to worldly policy, which this movement has so extensively developed.

After morning service, I had an interview with Dr. Candlish, the most prominent leader of the secession, as far as relates to efficient agency in producing the result. I confess that he seemed to me to possess a little too much of the impetuous Browder. He preached that afternoon to a crowded auditory in a church recently built for him, very plain externally, but accommodating a large assembly. His manner of preaching was, vehement, more resembling the Methodist style and tones than I had before witnessed on that side of the Atlantic. In the Scotch churches the people are supplied with Bibles as well as hymn-books, and when a passage of Scripture is cited by the preacher, a general rustling of leaves follows.

Dr. Chalmers resides at a little distance from the city. The doctor's personal appearance is rather different from what I had imagined. Instead of that thin, spiritual looking figure which one naturally associates with his writings, he is somewhat stout and robust—not one of those "sound divines," that, according to Cowper, a light blow would demolish, or so delicately constituted as "die of a rose in aromatic pain," but rather "with Atlantic shoulders broad," like a pillar in Church or State. When I made some allusion to the great pressure of occupation which the recent rupture in the church must have devolved upon him, he replied that it had been just so all his life—he had never known what it was to be at leisure. He walked with me to Merchiston Castle, just in the neighborhood. Here I was introduced to the resident family, and their consent being readily given, the doctor led the way to a small upper chamber, where, as I looked round on the walls, wondering what there was remarkable in so ordinary an apartment, the doctor told me that I was in the room in which *Nipper* invented logarithms. A visit to such a spot, in such companionship, I thought an incident well worth recording.

On my way back I visited the castle. Here I saw the curious old piece of ordnance called *mons meg*, formed of bars of iron hooped and used by James IV. at the siege of Norham in 1495. The century ago it was removed to the Tower of London, but in 1829, in compliance with the general wish of the people of Scotland, it was restored to its present position. Here I saw the Regalia of Scotland, as also the chamber in which Mary Queen of Scots gave birth to her son, afterwards James VI. and I, and looked out of the window from whose dizzy height it is said that the infant was let down.

From the Castle I went to Holyrood House, at the opposite end of the city, where I saw the bedroom and bed of Mary Queen of Scots preserved in their original state, as they were when she occupied them, nearly 300 years ago. The closet is also shown in which she was at supper when the conspirators broke in from a secret passage adjoining, and dragged Rizzio to a bloody death in the ante-chamber. The good humored Scotch lassie that showed the apartments was quite willing that I should join with other visitors, of easy faith in such matters, in regarding a streak of blood, just discernible on the floor, as an authentic vestige of that tragic event.

From Edinburgh I set off for the Highlands, desiring to devote two days to the scenery of the "Land of the Lakes." In the midst of a heavy shower of rain I reached the steamerboat, just departing for Stirling. After we got on board the rain continued with little intermission, so that we lost the prospect, and were obliged to confine ourselves most of the time, to the cabin below, where being neither cabin nor awning on deck. An American steamer, especially for pleasure tours, would have been very differently constructed. We reached Stirling an hour before dark, but the weather was such that I could only "take mine ease in mine inn," and solace myself with such creature comforts as the house afforded.

I rose early next morning, and made my way directly to the Castle, one of the four in Scotland which, it was stipulated at the union with England, should be kept in repair and garrisoned. After viewing the interior, and remarking the style of architecture, which, with the rudely carved statues, sufficiently attests the hoary antiquity of this fortress, so famous in Scottish history, I turned to view at leisure the glorious prospect that meets the eye on every side from its time-worn battlements. The morning mist had now disappeared, and the sun shone out brightly. On one side the windings of the Forth were visible in the valley to a great distance towards Edinburgh, giving me at a glance part of the scenery through which, obscured by mist, our steamer had conveyed us the evening previous. On the opposite side of the Castle, the same lovely valley was visible, bounded in the distance by Ben Lomond, Ben Ledi, and Benoiirich, and other commanding summits in the Highlands. In full view towards the south, at two miles distance, lay the scene of the memorable battle of Bannockburn, June 24, 1314, in which Robert Bruce secured the independence of his country by a signal victory over the English army, three times as numerous as his own. Thirty thousand of the English, including seven hundred knights, are said to have fallen on that battle field. At nearly the same distance in the opposite direction, is a craggy and picturesque eminence, called *the Abbey Craig*, on which William Wallace planted his army, Sept. 13, 1297, when a great English host, under command of Sir Hugh de Cressingham, advanced to give him battle, and were driven back with great slaughter. Several other battle fields are visible from the Castle. Just below it is the old "Stirling Brig," almost as familiar and famous in Scottish story as the ancient Castle itself. Dunblane, on the banks of the Allan, celebrated in song, is in view to the north, at the distance of six miles. With what feelings I looked from the towers of Stirling Castle, in the early light of a glorious summer's morning, on this magnificent landscape, associated in so many of its features with whatever is most interesting in the history of Scotland, the imaginative reader can conjecture.

The Castle itself is an exceedingly picturesque object, its ancient towers and palaces perched on the summit of a rocky eminence on one side, a precipitous cliff on the other, sloping gently to the plain. Outside the walls, I sat down on the *Ladies' Rock*, from which the fair daughters of Scotland's nobility were accustomed in former ages to look down on tilt and tournament in the plain below. The time when Stirling Castle was not, is unknown in Scottish annals. As early as the end of the twelfth century, it was one of the chief fortresses in Scotland. In the remains of a very ancient palace, which forms the south side of the quadrangle, there is a closet called *Douglas' room*, in which, (Feb. 22, 1432), James I. stabled with his own hand William the eighth Earl of Douglas, on his refusing to break a league which he had formed with other nobles against the king's interests. Just without the walls, between the Castle and the bridge, is an eminence on which State criminals were formerly executed. On this spot, from which they could view their strong Castle of Doune, and their extensive possessions, some of the most distinguished of Scotland's nobles were beheaded in the early part of the fifteenth century. These facts explain the apostrophe to Stirling Castle in the "Lady of the Lake."

"Ye towers! within whose circuit drear
A Douglas by his sovereign bled;
And time, O east and fatal mound,
That oft hath heard the death cry sound,
As on the noblest of the land
Fell the stern headman's bloody hand."

A footpath, bordered by rose-bushes, and a part of the way shaded by majestic trees, extends round the outer walls of the Castle, on the south side. Twice I went the whole length of this walk, enjoying the magnificent prospect, and exhilarated by the freshness and fragrance of the morning air, and then made the entire circuit of the Castle, following a path round the precipitous crag, above which the lofty defences of the fortress rose high in air. Descending to the valley on the north side, I directed my steps to the high-arched narrow bridge—a structure of stone, of unknown date, now in disuse, in consequence of the recent erection of a new and more spacious bridge, at a little distance down the river. While standing on this famed relic of antiquity, I thought of those that in ages past had crossed that identical bridge, for centuries the only medium of land communication between the north and south of Scotland. Here that kindly spirit, Robert Bruce, had passed, here successive kings of Scotland, now comparatively obscure, had moved along in pomp. Here, too, "a prince of power, in beauty's bloom," had trod the path that unhappy Queen of Scots, whose history has every attribute of a tragic romance. The memory of another individual, famous on very different grounds, is also associated with Stirling and its environs; and I fancied the figure of sturdy John Knox, moving over the narrow bridge. Thus do a few illustrations and historical names survive in human remembrance, while countless multitudes are swept away by the tide of time, leaving behind no token that they have lived.

My romantic imaginings were at length effectually dispersed by the romances of awakened appetite; for it was now near 10 o'clock, and I had not yet breakfasted—a circumstance which I mention to furnish no slight attestation to the beauty of the view from Stirling Castle. Let no tourist in Scotland fail to visit this spot, as interesting from its historical associations, as it is unsurpassed in the beauty and grandeur of its natural scenery. After breakfast, I set off for the Highland village of Callander, fourteen miles from Stirling, on the way to Loch Katrine. As no one, lady or gentleman, was willing to forego the pleasure of the prospect, we formed a very pleasant party on the outside of the coach, and had a delightful ride. We passed close to Doune Castle, a picturesque ruin, alluded to in a fine old ballad that deprecates the death of the "Bonny Earl of Moray," one of its ancient lords.

"Oh long may his lady
Look over the Castle Doune,
Ere she see the Earl of Moray
Come sounding through the town."

From this place we looked back to Stirling Castle, in full view, although eight miles distant, its towers, grouped together on the isolated craggy rock, presenting a very striking appearance. Not far from Doune Castle are two gentlemen's seats, Newton and Cumtousmore, where Walter Scott, when a youth, was hospitably entertained; and where he first became familiar with that Highland scenery which his own works have invested with the added charm of romantic and poetical association. About noon we reached Callander, beyond which there is no public conveyance. Previous to the publication of the *Lady of the Lake*, this was an obscure Highland village; but immediately on the appearance of that splendid poem, tourists thronged to Loch Katrine, and Callander became the starting point for excursions, on foot or on horseback, and at length, when practicable roads were made, in small vehicles, to the borders of the romantic lake.

During the ride from Stirling, I had formed a pleasant acquaintance with an English gentleman and lady, and we agreed to take a carriage together that evening, after first devoting a few hours to the scenery around Callander. Taking a Highland lad for our guide, we walked first to the Bridge of Breckin, two miles from the village, a secluded and

romantic spot among the hills, where a mountain stream dashes furiously down a precipice of rock. Returning, we had a fine view of Ben Ledi, a mountain, three thousand feet high, which bounds the prospect toward the west. Its name signifies the *Hill of God*, and it was probably a Druidical place of worship. On its summit, a long walk of smooth turf, evidently artificial, may still be traced. This walk of four miles satisfied the lady, although an excellent pedestrian. We left her at the inn, and proceeded in an opposite direction along the bank of the river Teith to the Pass of Leny, a wild Highland glen, enclosed by rugged mountains, and skirted with woods, interesting in itself to the lover of romantic scenery, and possessed of an added attraction, as answering to the description of that entrance to the Highlands through which Dugald Dalgetty is introduced as travelling, in the opening of the "Legend of Montrose." I found my companion a man of science, but not so exclusively devoted to botany and mineralogy, (though he carried his hammer with him,) as to be insensible to the wildness and beauty of the scene. We walked on, allured by the expectation of some prospect still more striking than had yet appeared, till, stopping to rest on the border of a lovely lake, we found that, instead of two, we were four miles from Callander, to which we hastily retraced our steps.

But I think me that these details, whatever delightful reminiscences they may be connected with in my own mind, must be getting exceedingly tiresome and insipid to my readers—that is, if I have any—and so, for the present at least, forbear.

For Zion's Herald and Wesleyan Journal.

PHRENOLOGY REVIEWED.—NO. III.

LAW OF ORGANIZED AND UNORGANIZED BODIES.
GENERAL OUTLINE OF OUR PLAN.

In our last communication we took a hasty and a very imperfect view of the nature or physical constitution of bodies which exist in the world, and showed that they were divided into at least three great classes: each class having a general mode of acting peculiar to itself, derived from its constitution. These classes are the merely physical, the vital and living, and the mental and intellectual. The first class, embracing minerals, salts, acids, liquids, &c.; the second class, embracing all bodies endowed with vitality, however low their organization, as the zoophytes, funguses, eggs, &c., as well as the living part of men and animals. The third class embraces that class of beings endowed with mind, however inferior, up to the most perfect intelligence in man. We also endeavored to show that the general laws under which each of these classes act, are laws of necessity, that necessity being laid in the physical constitution of each. Thus physical bodies, and the physical part of vital and animated bodies, are controlled by necessity by the laws of gravitation and by chemical affinity; whereas vitality, so far as we know, is subject to no such laws of physical matter.

A living body weighs no more than a dead one; nor in our present state of knowledge can we say that vitality exhibits any chemical affinity on any body known. Yet it has laws under which it acts, and one is to enable the appropriate organs of the body in which it exists to convert foreign substances into the nature of the body it inhabits, so that growth and nutrition are constantly preserved. Another is to preserve the body from the influence of disorganizing foreign agents, as putrefaction and decomposition; both of which agents are as active upon the living body as after death; yet by the action of vitality their labor upon it is lost, they work in vain. The laws therefore which control vitality are in their nature the very opposite of the physical laws and tend to counteract them; but vitality no animal could live a moment. But vitality acts in this manner from necessity; its mode of action, as well as the nature of its action, is necessarily controlled and directed by its inherent constitution, by its nature. Vitality could no more compose a salt by uniting with a base, like the acids, alkalis, or oxides of metals, than gravitation could compose a poem. These principles apply also to the laws of intelligence as well as to the laws of vitality; and they show that mind is as much controlled in its manifestations and modes of action by its inherent natural constitution, as is vitality, or inert, unorganized matter.

The doctrines we wish to have borne in mind from these principles are:
First, that a physical law of nature, as applied to the bodies and subjects under consideration, is a particular rule of action adopted by the body or agent that acts.
Second, that the rule, or the particular mode of action adopted by each class, or by each individual of each class, is adopted from necessity, there being no alternative, no act of volition concerned in the matter.

Third, that this necessity is laid in the very physical constitution of such acting body or agent, whether that body or agent be matter, vitality, or mind. Thus matter is from necessity bound to observe the laws of matter or physical laws. Vitality is bound to observe the laws of vitality, and mind is bound to observe the laws of mind.

Fourth, that the kind of phenomena which each of these several agents may produce, under the operation of their respective laws, depends upon the construction and capabilities of each agent. Thus no one would expect a stone to put forth leaves or propagate its kind by seeds; or otherwise; nor could the vitality of a mushroom or an egg sustain a controversy in politics or religion, nor intellect be made the medium of physical weight or a measure of capacity. So, on the other hand, mere matter can never exhibit the phenomena of instinct nor vitality those of mind; since none of these phenomena is compatible with the capabilities of either of these classes of agents. Upon the same principle neither mind nor intelligence can produce the phenomena of vitality or even of physical matter, nor can a mind that contains a will be restrained in the choice of objects by the laws of vitality or of physical matter.

Fifth, that the nature of these laws are all different as applied to these three great classes of agents. For unless vitality be constituted similarly with matter, and endowed with the same or similar properties, it could not observe the same law as matter. But since vitality is an inscrutable principle and appears different from any form of matter with which we are acquainted, we are authorized in our present state of knowledge to consider it, in its nature, *sui generis* ; a principle peculiar to itself; and that we are warranted also in saying, that it observes a different set of laws from those of matter, and that they should not be associated together. The same remarks apply to mind, and we infer that the laws of mind are as peculiar to themselves as are those of vitality or of matter.

Sixth, that since neither vitality nor mind, nor yet the laws to which they owe allegiance, are tangible bodies, our knowledge of them must depend upon observation, and our reasoning upon them must be a *posteriori*; or from the effects produced back to the cause that produced them. Here we infer that in our investigations after truth in these matters, we must examine each as we find it and observe facts as they present themselves in nature.

The doctrines contained in the above six propositions are important for the reader to bear in mind, since they form a sort of basis for our future re-

marks, and a criterion or *touchstone* upon which to try the truth and validity of the doctrines we intend to examine. It must appear obvious at first sight, that if no effect can exceed the nature and capability of its cause, no agent can transcend in action the power it has to act. But since the power to act, which every agent possesses, is proportional to its physical constitution and endowments, and cannot exceed this condition, this power must be bounded by the nature of this constitution and endowment.

Hence a mill, so constituted in its organization as to make *flour*, will never saw boards, plank, or joists. An organ constituted so as to see, as the eye, can never be made to *hear* or *smell*. A body constituted so as to possess only physical properties, can never possess vital ones. And a vital or living body so constituted as to possess only this principle, can never exhibit intelligence. The mode of action then of all these agents, as well as the nature of that action, is restricted to the constitution and endowments of the agent that acts. But the difference in this mode of action and the difference in their nature entirely depend upon a difference in the physical constitution and endowment of these agents. So that if the general character of the nature, constitution and endowment, of any two or more agents are alike or similar, the difference is obvious and irresistible that the mode and nature of their action, together with the general character of the phenomena produced by that action, will be alike or similar also.

Man is usually considered as composed, so far as phenomena are concerned, of three distinct principles; or, since we shall regard them only as the causes of certain actions or phenomena, we may designate them as *agents*. These agents or principles are crude, inert, senseless, physical, matter, of which the body is composed. The second is the principle of vitality, which presides over organization, growth, nutrition, reproduction, &c. And the third is the principle of intelligence, which distinguishes man from the lower animals.

Now these three agents or principles are the same in their nature, constitution and endowment, or they are different. But since the *case*, or the essential character of this constitution, is placed beyond the ken of our senses, since it is occult and veiled by an unappreciable tenuity or other condition of invisibility, we can only judge of that nature by the phenomena each respectively produces. But since these phenomena always exhibit the result of the action of certain fixed laws in nature, and since the same cause always produces the same effect, all other things being equal, we draw the legitimate conclusion that when the nature of the phenomena produced results, the nature of the cause producing it varies also.

That the phenomena exhibited by these three agents in man are all radically different from each other, no man can deny. Our senses can discover no appreciable similarity between the physical phenomena of man and his vital phenomena. In what respect are gravitation, bulk, size, solidity, impenetrability, color, inertia, &c., similar to growth, digestion, secretion, irritability, nutrition, or even reproduction? And what properties or nature in common do these last hold with thought, will, judgment, sensation, and the like? How long would gravitation or even growth have to exist, before energetic must they act, before they could produce thought? And how would bulk, size, or extension in any direction, and digestion, secretion, putrefaction, or even irritability, exert themselves to produce or become will, judgment, or the phenomena produced by other mental or intellectual effort?

Since then all these phenomena are different, and since they are the result of the action of fixed laws, the character of which is based upon the character of the nature of the agent which produces them, we directly and logically infer that that nature is as radically different as the nature of the phenomena which are produced by it. Ostensibly phrenology recognizes all these principles, and it is in virtue of this recognition that it has gained all its *clat* in the world. Indeed it would have been folly for any man to attempt the paining upon community a system which, in the face of day, should maintain that phenomena so different, results so various, and radically changed in their nature, were in fact the production of the same cause—*matter*!

Upon these points, however, we intend to undeceive the public, and to show it, first, that phrenologists, such as Gall, Spurzheim, Combe, and others, regard life but as a *property acquired by matter in a state of organization*; and secondly, that mind and intelligence are different forms of *vitality*, depending solely upon the organization for its development and manifestation. Having done this we think the question of *materialism* will be fairly proved upon it. Then, to ascertain the *stability* of the edifice which is regarded as a "new revelation from God to man," we intend to examine the arguments and facts upon which it is supposed to rest. I close by comparing its dogmas with Revelation and the fundamental doctrines of Christianity. J. SMALL.

For Zion's Herald and Wesleyan Journal.

MY FIRST PRESIDING ELDER.

The office of Presiding Elder, in our itinerant economy, is one of eminent importance, commanding influence, and great responsibility. Judiciously exercised, it may be made efficiently conducive to the peace, the unity, the purity, and the prosperity of the church—the true and legitimate objects contemplated by it. In injudicious, scheming, incompetent hands, it becomes an engine of sad and unappreciable mischief, subversive of just authority, and destructive of the very interests it was designed to secure and promote. Hence the appointment to this office (in general) of men of mature mind, sanctified ambition, and tried integrity and devotion. Such, emphatically, was the man under whom I entered the itinerant field. Exceedingly affable, yet dignified in his address, he united to a naturally strong and comprehensive mind, discrimination, judgment and good common sense; the most scrupulous, unbending integrity, a thorough gospel experience, and chastened and lofty devotion to the church which had honored him with her confidence. His quarterly visits were anticipated and hailed both by preachers and people with enthusiastic delight. In the Quarterly Conference, the love-feast, the prayer-meeting, the class-meeting, (he was not above attending them,) the family circle and the pulpit, he appeared the prompt and able counsellor, the humble and devoted Christian, the eloquent and effective preacher. He was mighty in the Scriptures, and, when preaching on the doctrine of Christ, his favorite theme, speaking of his ability to save, he referred to the proof he had in his own experience, a present and full salvation consciously enjoyed. There was often a power accompanying his discourse, full of awfulness and glory. He had an unconquerable Holy One.

"His heart was warm,
His doctrine and his life, coincident,
Gave living proof that he was honest
In the sacred cause."

Years have passed away since this devoted servant of the church entered upon his eternal reward. He rests from his labors, and his works, or the fruits of them, will, through all coming time, continue to follow him.

He was, in the best sense of the term, a reformer. Not only did he seek to promote re-

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, FEBRUARY 26, 1845.

of heart, but with a view to enable the church to act more efficiently in securing this object, he labored in a peaceful and constitutional way to obtain what he believed would be an improvement of her polity. I say in a *peaceful* and *constitutional* way; and here I can but contemplate him in delightful contrast with some of his contemporaries, who have gone "out from us, because they were not of us." Had he, like them, decided on availing himself of his great and justly deserved influence with the younger class of preachers, and his rarely equalled popularity with the people, for the purpose of securing by agitation and clamor those reforms in our Discipline and practice which he deemed desirable, there is no calculating the mischief that would in consequence have occurred to the church. He might in that case, (were he still living), have witnessed, as the result of a misguided zeal, alienations and strifes, divisions and schisms, at the bare thought of which the pious heart shudders with dire evil. But his was a sanctified ambition. The illusory phantom of fame and distinction, which has been so powerful a decoy to others, seducing them into labyrinthine of visionary experiment and reckless adventure, had no power to sever him from the path of rectitude, or (what is the same thing,) the faithful and regular discharge of the highly responsible trusts confided to him. He was the friend of all the preachers on his District, magnanimous to those who differed from him, commanding their respect and confidence by his ingenuousness and sincerity, he had no occasion to descend from the dignity of his office to the low intrigues of the demagogue, to secure their patronage. He resorted to no sly manoeuvres, no party canvassing, to secure suffrages as a delegate to General Conference; he went there as by common consent, and when there (which was more than once) he was the same generous, high-minded, but humble Methodist preacher he ever was in his circuit or station, or in his District.

Such, in brief, is but an imperfect view of my first Presiding Elder. "His name is no ornament poured forth." His memory is blessed. I think of him only with love, respect and gratitude, with sentiments and emotions very different from those I should probably realize had he pursued the course pursued by some of his contemporaries. Had he seduced me in my simplicity into a belief that agitation and strife were the best means of securing reform; had he made the Quarterly and Annual Conferences, as he might easily have done, the instruments of selfish and ambitious aims, or the arena of contention and strife,—had I just occasion to look upon him as having unworthily perverted the power committed to him to his "enlightenment as a tool for the prosecution of schemes of radicalism and division,—I will not indulge in conjectures as to what my feelings might now be; they certainly could not be those of gratitude, nor, with my views of the nature and importance of the office, could I entertain for him sentiments of respect. But, thank God,—I do in my heart thank him, and next to him my beloved Presiding Elder, for preservation from radicalism. May all who are entrusted with this responsible office be divinely assisted to magnify it, to preserve it from all injurious infraction, and make it what my Presiding Elder did, subservient only to *peace, the purity and prosperity of the church*.

Feb. 1845.

For Zion's Herald and Wesleyan Journal.

DOWN EAST COLLEGE.

Most of the readers of the Herald are in the dark about this institution. To throw some light upon this subject is the design of this communication. Down East College is located in the extreme eastern part of Washington County, in the State of Maine. The ground on which it stands comprises all of the territory east of Machias, and was formerly called St. Croix Circuit. It was all a wilderness forty years ago save a few small settlements. About this time the Rev. Duncan McCall, Wesleyan Missionary from St. Stephens, commenced his ministerial labors occasionally among the people. About thirty years since, the Rev. T. Asbury came to that section of the country and preached in Calais, Robbinston, and the neighboring plantations. After forming societies he gave the charge of them to the N. E. Conference, who sent the Rev. E. F. Newell and his wife Fanny on that Circuit, which they named the St. Croix Circuit. Their labors were blessed, the Circuit enlarged; the next year it was partially supplied by local preachers, and on the following season the Rev. J. Lull was sent to labor there, whose labors were blessed. The next year the Rev. John S. Ayer and J. Eaton were sent to the charge. The Circuit, by mutual consent of all parties, became a seminary in which to educate the young itinerants belonging to the Conference under whose direction it was. This was the origin of Down East College.

It is bounded east and north by the St. Croix bay and river, west by Weston, and south by Machias and the Atlantic ocean. The plot of ground is nearly two hundred and fifty miles in circumference and includes East Machias, Whiting, Lubec, Eastport, Dennysville, Marion, Perry, Robbinston, Calais, Baring, Baileyville, Princeton, Alexander, Cooper, Carwath, Wesley, Charlotte, and some plantations. No college in the U. S. is more pleasantly situated than Down East College, on the western shore of the beautiful St. Croix, in full view of Her Britannic Majesty's dominion in New Brunswick. For nearly twenty-five years this institution has lived and flourished, notwithstanding it has received no public patronage or support. Popular opinion has been against it and stigmatized it as "Down East," just as it was a hundred per cent below par.

Its support has principally been drawn from a number of flourishing Banks, which have always kept their credit; even in the "hardest times" they have not suspended payment. The most extensive and permanent bank is the Great Fish Bank, with its towers and untold millions of specie, from the baby whale to the little top-cod. This bank is always open and every man among us is allowed to draw out of it as much at any time as he can *hook* up, without an indorser. Clam and Lobster Banks are good, but not so rich. Potatoe Bank, branch of the Farmer's Bank, is excellent; there is not its equal in all the known world. Added to these, there is the Merchant's, Mechanic's, and Lumber Banks, all of which are good and safe, without it is Lumber Bank, which is somewhat doubtful. Most of the people are ready to do something for the support of the college and the education of the students. The officers who preside over the self-same ones were presided over by Jerusalem College, where Peter James and John, receiving their education. The same old library, consisting of three immense volumes, called Nature, Providence, and Grace, with a number of smaller ones, such as Reason, Conscience, Revelation, and a host of men's works to aid in the study of the others. Our library at present is excellent, consisting of science, divinity, history, and language of all sorts, from the jargon of our red brethren at Pleasant Point up to Hebrew, Greek, Latin, or whatever you may please to study. But the main branch here taught for years past and at present too, is to *preach the everlasting gospel of Jesus Christ successfully*. In order to do this men must come regularly into the college, being called by the President, and continually assisted by his tutor. He must submit to all the

rules and regulations of the institution without reserve. The course of study is something like the following. To deny beloved self of all needless gratification, to bend a daily cross in conforming to the principles of the doctrine of Christ, to pray in *all* and *any* place where we can retire from the world's eye, constantly to watch over ourselves, and keep unspotted from the world. To visit all the families in our way, talk and pray with them *all* when any way convenient, preach once, twice, or thrice a day, as occasion may require, studying our sermons at the same time in the midst of all the business of the institution. To become so enured to musquitos, flies, fleas, &c., as not to desert our post for fear of them; to travel on foot or otherwise to our most distant and difficult appointments with pleasure, being thankful that we have any part or lot in the great missionary field; to meet danger and difficulties with true Christian courage, and bear persecutions &c. with patience and meekness of spirit; to eat such things as are set before you and sleep wherever you can find a place, without finding fault, to submit to all the allotments of providence with cheerfulness, and to be ready for every good word and work before you. Lastly, to trust God for all things; temporal, spiritual and eternal, without distrust; to fully understand the mystery of his will and word, being fully dedicated to his service, fully experienced in his grace, and fully competent to explain and preach the unsearchable riches of Christ to a gainsaying world with accuracy; in sound speech, in full confidence, and with divine power, to be able at a moment's warning, without written sermons, *briefs*, &c., to enter it necessary the pulpit, and proclaim, without distraction of thought, derangement of matter, and confusion of manner, a risen Savior to lost sinners; to be good and able ministers of Christ, examples of the flock, walking as Christ also walked, praying without ceasing, rejoicing evermore, and in every thing giving thanks, fully satisfied, dead to the world and alive to God. When the student comes up to this standard, upon examination, they have "purchased a good degree of boldness in the kingdom of our Savior Jesus Christ," and continuing faithful unto death shall receive a crown of life.

To conclude, our college is coming up, students, religion, business, &c., and by God's blessing we will, in spite of prejudice, be *alongside of the West*. We will no more be called "Down East" by way of reproach, but men shall say of us they have a goodly heritage, they are the Lord's people, and stand on equal footing with any of the tribes of Israel. E.

Down East College.

For Zion's Herald and Wesleyan Journal.

DEBTS OF ITINERANT PREACHERS.

Dr. Stevens.—If I could write a few words upon the debts of our preachers without wounding, or seeming to accuse too strongly, I should like to do it, for the good of all concerned. I am perfectly aware of our liability to disappointment. Our people may be disappointed. As a consequence, they may fail to pay the preacher, and he may fail to pay a debt. The means also, both ours and theirs, are frequently small. In all honesty, we may be poor. Still, I fear, there is a fault in relation to these debts. If there are disappointments sometimes which could not be anticipated, I fear anticipation has been too seldom used, or, her monitors have been lightly esteemed; her warning voice has been disregarded. I have found so many instances of these debts, within six years past, that I am sore. I have sighed, and hoped to find an improvement. But I have hoped, to be disappointed. Some old preachers perhaps fail to learn economy, while the young are often involved. Our circuits are injured, our character sinks, the common cause of Christianity suffers, souls are hardened in sin—are destroyed. Ought we, as preachers, to get credit for clothes, provisions, books, furniture, horses, carriages, rail-road, steam-boat, or stage fare, or any other cause, without a rational prospect of prompt payment? I think we should go in rags, travel on foot, and live on a bit of bread, before we should do it. Or, let us say to our church and congregations,—we must be honest, we cannot travel and live clear of debt; we are not ashamed to dig, and to digging we will go. So I propose to dig myself, and so I advise all the preachers in my care to do, when there is an occasion. St. Paul and other primitive ministers labored, and with their own hands ministered to their necessities. Are we better than they? Is our preaching more important than theirs? Is our study and attendance upon reading of greater utility than theirs? O, when I see a society pressed down with a preacher's debt, or more commonly, an individual, and sinners angry and clamorous, our reputation and influence, as preachers and Christians, nearly destroyed—and this, too, perhaps for *two cents*, I am sorely distressed. D. COPELAND.

Feb. 1845.

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs with God. If sickness or health visit my family, my eyes must be with him and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God will be with us in that affair, lest we should burden and injure and ruin each other.

This is the language of the real Christian—but instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit, not seldom mean, low, suspicious, yet immoral practices! Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds and push yourself forward into an ample sphere. But he was a rare character and his case was rare. His employers had said, 'We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us and we will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere.' I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have every thing I want. More would inebriate me—increase my difficulties—and endanger me."

HUMAN LIFE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, the dregs are made bitter that we may not struggle when it is taken from our lips.

and is now actively employed at his visit, which is mainly devoted to various publications in later hostility to the Methodist and to collect information and correspondence for the "Apology," published at Cincinnati. Mr. N. gives a picture of the state of religion in the city on Saturday night. This town contains a population in the kingdom of God, however, found the great mass engaged in dancing at the moment they kept up till Sunday morn'g to be a very general deplorable. Mr. Muller, who acts in missionary under the sanction of an American Church, told Mr. N. that the numbers in church membership of mechanics, if he would open their shops on the Sabbath, and bargain are prosecuted on the Sabbath, and that the numbers are full of locksters and vermin. It is the principal day for the principal day of the year, and the thick nothing of sewing and Mr. N. says, among the religious, inasmuch that he heard of the Established Church, in fact, exhort the ladies to sew for every one or two hours on the Sabbath. It is in the city of New York, where a society of men in direct opposition to the majority greatly persecuted at first, disturbed in their religious rights, and with difficulties which are not to be named. No marriage is regarded as performed by a clergyman of the Catholic Church. A Baptist minister, who is the blessed estate of God, but not such, that he had put a pair of trousers left the altar, and all the marriages are solemnized by a man to pronounce the blessing. It is in the city of New York, where a society of men in direct opposition to the majority greatly persecuted at first, disturbed in their

For Zion's Herald and Wesleyan Journal.

WESLEYAN ACADEMY.

The Spring term of this institution will commence on Monday, March 17, and continue fourteen weeks. The above notice will show that our next term is to commence two days before the regular time. This arrangement is necessary in order to secure fourteen weeks previously to the session of the New England Conference. We hope, therefore, that all concerned will take due notice, and govern themselves accordingly, as it is quite important that our students should be present at the very commencement of the term.

The N. E. Conference, in 1840, recommended to be introduced into the regular course of education in the Wesleyan Academy, "the study of the Holy Scriptures, with a view to a certain amount of theological instruction for the benefit of such scholars as may desire to pursue this part of the course of education."

It is proper to announce that, owing to the multiplicity of labors on the part of the teachers, the wish of the Conference, as above expressed, has not been so fully complied with as was desirable. During the present year, however, something has been done toward meeting the above view and recommendation of the Annual Conference. During the last Fall term, a course of lectures was delivered to a class of students on the evidences of Christianity; also on the principles of scripture interpretation, and on sacred geography. During the present term the course on the Christian evidence has been repeated, which was followed by a series of expository lectures, four in a week, on the gospel of Matthew. These lectures have been delivered in the hour next preceding evening study hours, and were attended by a voluntary class of young ladies and gentlemen.

We have now to announce that the above course of expository lectures are expected to be continued through the Spring term, and to be delivered in connection with morning prayers, four or five times a week, and before all the students. The character of these lectures will be, first, as thoroughly exegetical as the capacity of our students will authorize; and, secondly, they will be as thoroughly practical as the nature of such lectures will allow. In other words, the aim will be to give the student as complete an understanding of the sacred text as possible, and to apply the truth involved to the conscience and the heart. It is our wish thus to make the Bible—so much neglected in our schools of learning—a prominent object of attention, and to do what we may to elevate the sacred volume before the eyes of our students as eminently "the book;" and that book which, with all their other pursuits, should receive their constant and deep attention.

To these lectures, and to others that will be given as subsidiary, as well as to the other advantages connected with our school, we cordially invite all those young men of our church who may read this notice, and who are looking forward to the great work of the ministry. Come and linger with us, and "we will do you good." Ours is not a theological seminary. We call it humbly and simply, *The Wesleyan Academy*. Yet, let it be well understood that, under its present administration, no efforts will be wanting to render it as eligible a situation as exists in this land for the education of a Methodist minister for his great work. We have lost all doubt that the religious and moral interests of our ministry and church, and the welfare of the world, demand this at our hands.

In addition to the above course of lectures on classical studies and literature will be delivered by the classical teacher to the students in the Greek and Latin languages, and to such others as may please to hear them.

Also a course of lectures on physical education will be delivered to all the students by the teacher of Natural Science.

Beside these, other lectures of a more miscellaneous character may be expected from different members of the Faculty.

Before closing, permit me to say that many pleasant things might be named of the present condition of the Wesleyan Academy. It has numbered, during this winter, about 150 students—a large number for the winter term. These young ladies and gentlemen have, with very few exceptions, distinguished themselves for their diligence in study, and propriety of conduct generally. An interesting state of religion has prevailed, and several of the students have professed conversion. The prospect is favorable for the future, and, for the students of Providence, we hope for great success and usefulness still to attend the efforts put forth by this institution.

And now, we ask, will not our beloved brethren of the New England Conference approve and second these efforts? Will they not be assured that the Wesleyan Academy is a co-operating agency in the great cause of benefiting man? Will they not believe us when we say that we who are called to instruct in their seminary are in labors more abundant? Yes, brethren, we toil on and on. Few and brief are our days of labor. Delicacies autumn and joyful winter, and rose spring, and glorious summer—these, as they return, find us at our task, and retiring, leaves us still there. We know what it is to be weary and worn. Hard work, and slender emoluments, and rigid economy, all belong to us. Meanwhile, when we have done our duty, we are very glad to be at home, there will be some to disapprove and condemn. Our beloved brethren, enjoy the sympathies and prayers of many. But who are they that sympathize with the laboring teacher? Who think to pray for him? At what altar, whether in the sanctuary, in the family, or in the closet, he named or remembered?

Wilbraham, Feb. 18, 1845. C. ADAMS.

For Zion's Herald and Wesleyan Journal.

LIGHT WANTED.

Mr. Editor:—If some of your able correspondents will answer the following questions they will confer a great favor upon many of our readers.

1. When an Annual Conference receives its propositions into full connexion must the Conference depend wholly upon the report of the committee of examination for "satisfactory evidence that they have knowledge of those particular subjects, recommended to their consideration," or may not the report, though it reads "rather deficient," be deficient itself, hence be rejected, and they be constitutionally received? What is the true meaning of the Discipline upon this point?

2. Suppose a Deacon is provisionally prevented from accomplishing the amount of study assigned him, has the Conference constitutional authority to withhold from him an election to Elder's Orders, for this one reason, or is the accomplishment of a certain amount of study one of the disciplinary conditions by which he is made eligible to the office?

We do not propose these questions for the sake of writing something for the Herald, but for the sake of bringing out light upon the subject. It is known that there are various views entertained by different men respecting the true meaning of the Discipline upon these points. Some contend for the report of the committee as though it were like the law of the Medes and Persians, which altereth not; while others agree that the committee may fail in getting a correct view of the man's "knowledge," hence "evidence" may come and be received from other sources.

A MEMBER OF THE MAINE CONFERENCE.
Feb. 4, 1845.

For Zion's Herald and Wesleyan Journal.

CALAIS QUARTERLY CONFERENCE RESOLUTIONS.

Br. Stevens:—The following resolutions were adopted by the Quarterly Conference, at Calais, February 8, and it was voted that the Secretary furnish a copy for publication in the Herald and Journal.

Resolved, That this Quarterly Conference highly approve of the decision of the last General Conference, in sustaining the action of the Baltimore Conference, in the case of the Rev. F. A. Harding.

Resolved, That it is with great pleasure we contemplate the noble stand taken by our last General Conference against slavery by her action in the case of Bishop Andrew.

Resolved, It is with unfeigned sorrow that we learn that the senior Bishop of our church has disregarded the express will of the General Conference in the case of Bishop Andrew.

Resolved, It is to a source of extreme regret that Bishop Andrew should have so far forgotten a proper self-respect and his ordination vows, as to yield to the solicitation of Bishop Soule to act in contravention of the decision of the late General Conference.

Resolved,—That we regret the threatened separation of the slave-holding from the non-slaveholding Conferences, but our motto is, "First pure, then peaceable."

Resolved, That we highly approve of the course pursued by the Editor of the Herald and Journal, in his objections to the division of the church as proposed by the General Conference.

Calais, Feb. 11, 1845. N. HATCH, Secy.

HERALD AND JOURNAL.

WEDNESDAY, FEBRUARY 26, 1845.

Correspondence.

TWO WEEKS IN CHARLESTON.

The city and harbor—Methodism—Separation of the Church—The colored population—Market—Slave Mart—Mr. Hoar—The Quaker Church—Evacuation day.

Dear Br. Stevens:—In a former communication I proposed at some future time to give you a few extracts from my note book on the South, thinking that what was of interest to me might not be entirely destitute of the same to others. To a stranger the first appearance of the city of Charleston is any thing but attractive. He almost involuntarily exclaims, "Surely this is a doomed city, already darkened by the shadow of the destroying angel's wing." The lowliness of the site, and the humidity of the atmosphere from the water and marshy lands that surround it, give the city a dark and gloomy aspect, vastly different from the youthful, flourishing appearance of our northern cities. Though Charleston is evidently on the wane, a residence of a few days serves to remove in a measure the unfavorable impression at first produced, and leaves the traveller to form an unbiased opinion. The streets, though unpaved, are generally more spacious than those of our New England cities. The houses are well adapted to the climate, with large airy rooms, surrounded by open porches or piazzas, on which in the heat of summer the people choose to enjoy their meals. In the more costly gardens are to be found nearly all the fruits and flowers of the tropics.

Charleston Hotel is a magnificent pile of the Roman order; one of the first in architectural beauty in the Union; though with its massive walls blackened and marred by a humid atmosphere, it reminds one of an ancient castle or a modern prison. The Hibernian Hall and the Steeple of St. Michael's Church are justly ranked among the finest specimens of the art. The latter has often been admired. Its beauty consists in its proportions as well as in the happy union of the different orders, and in its appearing so perfectly at home in the airy regions, where so many steeples, from their untasteful proportions, look like intruders.

But by far the most attractive public work is the Battery or Dike to prevent the incursions of the sea, from which in former years the city has suffered severely. It is a perfect Chinese wall, and on its top is a most charming promenade, flanked by the ocean's breeze and warmed by a southern sun. Here the beauty and wealth and fashion of the city resort for pleasure. Were one to form his opinion of the city from what he sees here, he would imagine that no tears ever watered its soil, that no oppressor ever walked its streets. Gilded coaches and costly palaces, balmy airs and cloudless skies, how unlike chains and slavery! The harbor is well defended and very beautiful.

As we passed the bar and entered the bay the first object that attracted our attention was Fort Moultrie, situated on the right towards Sullivan's Island. On the left are the ruins of Fort Johnson and the foundations of a new fort to be called Fort Sumpter. Directly north of Fort Johnson stands Pinckney Castle. These form the defence of the town. It was in the twilight of a Sabbath evening that we entered the harbor. The darkness of night had just spread itself over the surface of the waters and was now slowly creeping up the walls and winding itself around the battlements of these repositories of death. All things were an air of perfect tranquillity, and it seemed as if nature herself was paying deference to the holy Sabbath of the Lord. But the tranquillity of the hour was soon broken. As we neared the quay the city threw open her long, dim-lighted streets to receive us, and the hurried tread of the passing travellers greeted our ears. In a few minutes we were once more on "terra firma," and bending our course with our pious captain towards the Cumberland Church. Here the Rev. Samuel Capers, brother of Dr. Capers, is stationed.

Some five or six hundred negroes of both sexes crowded the galleries, and about fifty whites were scattered over the body of the house below. We listened to a plain, spiritual sermon from a young brother of the So. Ca. Conference. The half-dressed bursts of praise to God, and the expressive "Amen" that frequently proceeded from the galleries, as the young brother spoke of experimental goodness, gave evidence of true piety among the colored hearers, though I have not learned that any very extensive revivals are in progress among them. It seems to me that Southern Methodists do not understand the great influence of personal effort in revivals as well as our brethren at the North, and yet in all frankness I must admit I have seen something in Methodist Churches of the South that I should rejoice to see every where. I will instance the primitive custom of kneeling in silent devotion entering the church. Nothing, as it appears to me, is in more perfect keeping with the genius of original Methodism, nothing more befitting a suppliant, nothing better calculated to awaken those reverential feelings and inspire that holy awe that ought to swell the heart of every worshiper as he takes his seat in the holy sanctuary.

There are no choirs in the churches. The preacher reads the hymn, two lines at a time, and conducts the singing himself, aided by the whole congregation. On the all-absorbing question of the separation of the Church there appears to be but one opinion in this State, both in the church and out of it. SEPARATION IS INEVITABLE. And from all I have seen both here and at the North, under present circumstances, I believe it best. It will undoubtedly, give our brethren here more ready access to the slaves, and should they properly feel the additional responsibility thus imposed upon them, and use the advantages acquired as they may, good will result to the oppressed. May heaven grant it may be so! All anti-slavery Methodists can consistently do farther to manifest towards their brethren the temper and spirit of Christ, and pray the great Head of the Church to overrule our present difficulties to His glory.

The colored population of the city is much larger than the white. Manual labor among the higher circles is almost as great a disgrace as among the same class in China. If a gentleman wishes to make a purchase, as of some article of food for his table, he goes to the market accompanied by a negro, buys of a negro, sends it home by a negro, has it prepared and placed upon his table by the same; but the last crowning act he is pretty sure to perform himself. The market, which occupies an entire street, is conducted almost exclusively by the colored population, and on a Saturday evening, when many of the slaves from the plantations, adjoining the city, bring in the scanty products from their little gardens, it presents a very novel appearance. Were it not that, sprinkled in among a thousand black faces a stranger here and there, and a white one, he might be led almost to doubt his personal identity, and believe himself assimilated in color at least, if not in character, with the dense mass around him. Each stall tender furnishes his own light, which generally consists of a candle stuck in a potato, or a cotton string emerging from an earthen platter or a tin box, serving as an apology for a lamp.

Following the oriental custom the negroes carry their burdens on the top of their heads, and they do this without least apparent inconvenience. It is no uncommon occurrence to see a negro, with a dish of apples on her head, a plate of oranges in one hand, and of nuts in the other, vending her commodities as

deliberately as a New England shop keeper behind the counter.

During my residence in Charleston I attended a sale at public auction of a large number of slaves. They were called upon by the stand by families, and struck off to the highest bidder at "so much apiece for the lot."

I am informed it is not customary to separate families at public sales as it was formerly. If nature ever designed any man exclusively for this business the chief auctioneer, I think, must be that man, and all further description is of course unnecessary. After literally screaming at the top of his voice for some half hour or more he begged the buyers to have compassion on him and hurry their bids as his throat was sore. What an appropriate place to appeal to human sympathy! It may be no more than an act of justice to remark, however, that selling a servant is considered by many of the more respectable citizens as an act of cruelty to be justified only by absolute necessity.

The chief topic of conversation on my arrival was the embassy of the Hon. Samuel Hoar of your State; and it was but too evident that he pursued the only course he could have done, either with safety to himself or honor to those he represented. By his venerable appearance and gentlemanly demeanor Mr. Hoar made many personal friends even among those who most loudly decried the object of his mission!

There is an incident connected with the site of a Quaker Church in this city worthy of note as illustrating how much some of our southern friends love each other as well as their neighbors. Several years since there was a Quaker Church on King Street and there only regular worshippers were two brethren. By some unlucky stroke of fortune the property of one was entirely wrested from him, and by his failure he involved to a large amount his friend. Charges of dishonesty were thrown out against the unfortunate Quaker by his aggrieved brother, and from that hour they did not exchange a word or utter a syllable in each other's presence, though after this they regularly met in their church on every Lord's day for more than ten years. Two solitary, silent worshippers. This I believe is the longest Quaker meeting ever known in the South.

The 11th of December was the anniversary of the evacuation of the city by the British under Gen. Leslie in 1782. It was pleasing to witness the new life and vigor that seemed to be infused into the tottering frames of a few ancient heroes who witnessed the transactions and shared the triumph of that happy day. It had been arranged that the departure should be a peaceable one. The British were not to injure the city and the Americans were to present no obstacles to the evacuation. The morning gun was the signal to commence the movement, and never was the sound of a cannon sweeter. For nearly three years the city had felt the iron rule of a military dictatorship. At that moment it ceased. Wayne moved on as Leslie retreated and halted at the south side of Broad Street. In the rear came the Governor of the State, Gen. Greene, and a long line of honored heads and heroes. The windows were lit up with smiling faces, the balconies waved with demonstrations of gladness, and martial music lent its inspiration to the scene. "God bless you gentlemen, God bless you, and welcome, welcome home," were the sweet words that hailed the long banished citizens and long suffering soldiery of Greene. In tears, in silence, and on bended knees, the full hearts of the rescued citizens found utterance on that blessed day. Respectfully yours, C. T. HUNMAN.

Jiken, South Carolina.

"THINGS AS THEY ARE."

Dr. Bond speaks in the last Christian Advocate as follows, on this subject:

"We are gratified to find 'things as they are' wearing a more peaceful aspect in Zion than we had inferred from the article in 'New England Herald,' signed by brother Porter and others; and notwithstanding our own understanding of that article seems to have been common to most readers of the Herald, as we gather from the Herald itself and from our own private advices, from the East and the North, and as we learn from the Western Christian Advocate, in the West also."

"The Editor of the Herald assures us that the brethren who signed the article have been misunderstood. They really meant to corroborate and endorse the opinions of the Editor with respect to the state of feeling which exists in the New England churches in regard to church action on this subject; and which we copied into the Advocate with approbation; and we have assurance of this, too, from at least two of the signers. This precludes all controversy. The brethren are entirely to their explanation, and we receive it gladly, sincerely hoping no further agitation in the churches down East will grow out of the communication in the Herald, thus explained."

TELLSTROM—THE MISSIONARY.

Many of our readers will recollect that Mr. Scott, the Wesleyan Missionary to Sweden, published when in this country a memoir of Tellstrom, the celebrated Missionary to Lapland. We copy from the last Christian Advocate and Journal the following letter from this devoted man to our Missionary Society.

To the Missionary Society of the M. E. Church, New York.

Venerated Fathers and Brethren in Christ Jesus our Lord!—When Pastor Scott, a teacher beloved by all true Christians in this country, returned from his long journey, I had the pleasure of witnessing his reception by his family and a few chosen friends. He had much to say respecting the faith and holy living of the godly in distant lands—the zeal of American Christians for the extension of the kingdom of Jesus upon earth. O! it was glorious and delightful to mark and hear our friends on the other side the Atlantic stretch out their brotherly and benevolent hands to us. My astonishment was increased when I received from the hands of my beloved teacher a document, declaring that I am a member of your respected Society. Who am I that you remember me? You have chosen to encourage a feeble one. May the Lord reward you, and grant largely his blessing to your noble efforts.

Next month I hope to return to my station with improved health. May it continue. Yet the will of the Lord be done; his will is the best for me.

Respected Fathers and Brethren, when ye gather before the Lord to render praise and thanksgiving, and to pray for grace and blessing, do not forget them the slippery and cold districts of the North, and those who labor there; for it is written, "The effectual fervent prayer of a righteous man availeth much."

With veneration and gratitude I remain a fellow-laborer in the Lord's vineyard.

(Signed) CARL LUDVIG TELLSTROM.

Stockholm, April 28, 1842.

THE SLAVE TRADE.—According to the London Herald, official documents disclose the almost incredible fact that even as connected with the western world only, the traffic is increased, instead of being diminished; while an unbounded slave traffic in the eastern world has yet scarcely been touched—may, it may be said, only yesterday discovered, yet equal in amount to that from Africa across the Atlantic.

The Herald states further, that all the exertions of Great Britain for sixty years "have been fruitless, tending even to increase the horrors of the trade."

MISSION TO THE JEWS.—The Rev. Mr. Barnett and Dr. Paulding, of the Associate Reformed Church, have recently sailed from Boston for Smyrna, whence they will proceed to Jerusalem, as missionaries to the Jews in Palestine. Dr. P. is accompanied by his wife and two children.

STATISTICS OF THE M. E. CHURCH, AND WESLEYAN SOCIETY, FOR 1844.

We copy the following article from the last Christian Advocate and Journal. It furnishes matter for serious thought.

METHODIST EPISCOPAL CHURCH.

Members, Preachers, Increase.

1,171,356 4,282 102,831; or about 10 per cent.

WESLEYAN SOCIETY.

464,517 1,450 13,292; or 3 per cent.

N. B. The yearly increase of the M. E. Church is nearly one quarter of the whole Wesleyan Society!

Missionary Collection for the Year,

M. E. Church, \$125,000, equal to about 10 cents each member.

Wesleyan Society, \$445,000, about 100 cents each member.

What does the above remarkable statement show? By the marvelous increase of the members of the M. E. Church over the Wesleyan Society, it would appear that the American preachers are incomparably more successful in their labors; or they are less particular in receiving members, and that probably at the revival meetings, when thousands are admitted with only a slight change of outward deportment remaining.

As to the comparative piety, if we may judge by one of the best tests, I fear we shall be found wanting, for "actions speak louder than words."—How much are you pious? Let us see what sacrifices you have made—freely you have received, freely give." Now for the proof. It must be admitted that the M. E. Church, as a body, have more wealth, and yet out of their abundance they contribute to the missionary cause only ten cents a year for each member, while the Wesleyans out of their poverty give one hundred cents a year for each member! This view of the case does not say much for the piety of those who come into the church under excitement; and it is of course not favorable to what are termed protracted meetings.

There is one striking difference between the members of the M. E. Church and those of the Wesleyan Society, which may in some degree account for this lamentable deficiency in contributions to the missionary fund. It is this—the members of the Wesleyan body do adhere more strictly to the rules laid down by Mr. Wesley. For instance, they do not follow the fashions in dress as we do here. They study rigid economy in all things; they do not conform to the world. The male members among the working classes are satisfied with a cloth for a coat at one or two dollars a yard, when in the same circumstances here, nothing less than four to six dollars will do. The female members of the same "grade" would wear a neat calico dress at a shilling a yard, while here it must be silk, or some other expensive material, from six shillings to a dollar, and other fittings to match, such as the wife of a rich merchant would wear. What said our venerable founder on this subject? "I cannot see you, who have any regard for me, show me before I go hence, that I have not labored, even in this respect, in vain, for half a century. Let me see, before I die, a Methodist congregation full as plain dressed as a Quaker congregation, only more consistent with yourselves. Let your dress be cheap, as well as plain. I pray let there be no costly silks among you, how grave soever they may be. Let there be no Quaker linen, proverbially so called for their exquisite fineness, no Brussels lace, &c. &c. Be all of a piece, dressed from head to foot, as persons professing godliness."

A common practice with some of our more conscientious members, when they feel they cannot themselves conform to fashion, is to spend their hard earnings on their children, in vain attire; those in comparatively humble circumstances will, in this respect, try to imitate the worldly and the wealthy.

Reflect for one moment on this state of things, which is peculiar to our country. What a source of revenue would be here, if it were not for the cursed pride—this propensity to appear somebody, when we are nobody? It is at once seen how easy it would be to lay aside one dollar a year for missions, which would make our yearly contribution over ONE MILLION OF DOLLARS; and then it would only be equal to the practice of that of our poorer English brethren.

Foreign Items.

English Government and Irish Church.—Puseyism—Switzerland.—The Pope.

The Hibernia brought us on the 19th some foreign religious intelligence. The question of the rubric, which has for some time been the prevailing topic in the Church of England, has been brought prominently before the public by a letter from the Archbishop of Canterbury to the clergy and laity of his province.—The Archbishop recommends the clergy to abstain from any further attempts to introduce changes in the church service. The Bishop of Exeter has been beaten to the ground. All his innovations have been rescinded—all his orders are mere waste paper. Never did prelate stand in a less enviable position.

The popular opposition is growing violent. The city of Exeter has been so disgraced on the Sabbath-day by the mob shouting and goosing the Rev. Mr. Courtenay, for wearing the surplice at St. Paul's, that the diocesan has forbidden the use of it in public.

The Bishop of Jerusalem, in his third annual letter, gives an encouraging statement of his labors.

The old Greyfriars church at Edinburgh, in which Robertson and Erskine preached, and where Walter Scott attended in his boyish days, has been completely destroyed by fire; while the new Greyfriars, another church under the same roof, has not had a much better fate.

The repeal question in Ireland has been thrown into the shade by an agitation of a very different and unexpected character. The bequest Act has created a difference of opinion not only among the Catholic laity, but among the higher orders of the clergy. The excitement occasioned by this measure had in no degree subsided, when it was rumored that the government had opened a negotiation with the Pope for the purpose of connecting the Irish Catholic Church with the State, either by making a provision for the clergy, or by obtaining a concordat giving the crown the nomination of the prelates.

Dr. M'Hale has just addressed a long and exceedingly well letter to Sir Robert Peel, denouncing the Bequest Act, and charging the government with covering, under the pretext of conciliation to Ireland a desire to destroy the liberties of the Romish Church.

The London Standard says it has been calculated that the Romish church in Ireland receive annually for confession, \$1,350,000; for christenings, \$150,000; for unions and burials, \$270,000; for marriages, \$1,250,000; for prayers for purgatory, \$450,000; for collections at chapels, \$2,410,000; for curate collections, \$101,000; for government grant to Maynooth College, \$45,000; total, \$66,135,550.

The state of Switzerland is still agitated. At Lucerne the government expected an attack from the volunteers of the canton of Argovia. The town was under martial law. The government had solicited the aid of the vorort. The latter had demanded categorical explanation from the government of Argovia. An extraordinary Federal Diet will, it is positively said, be convoked for the end of February, for the resolution of the Jesuit question, which keeps Switzerland in such a state of ferment.

News from Rome states that the Pope is on a most alarming state of health, and the cardinals are on the qui vive for what may happen.

LITERARY.

PROVIDENCE CONFERENCE ACADEMY.—We have received a finely "got up" catalogue of this Seminary. The faculty are: Rev. George B. Cone, A. M., Principal, Teacher of Languages and Mental Science; Simon G. Waterhouse, Teacher of Mathematics and Natural Science; Miss J. B. Brewer, Preceptress, Teacher of Music, Painting and Drawing; Miss H. M. Anderson, Teacher of Botany, French and Italian.

The next term commences the first Thursday in March. The expenses are: Tuition, per quarter of eleven weeks, for common English Branches, \$4.00, to which will be added, for Higher English, Mathematical, Mental and Moral Science, each 50 cents; for Natural Sciences, each 75; for Languages, each \$1.25; for Book Keeping, single and double entry, \$1.25; for Practical Surveying, with use of Instruments, \$2.00; for Navigation, with use of Instruments, \$2.00; for Drawing and Painting, with use of Patterns, \$2.00; for Music, with use of Piano, \$8.00.

Tuition shall in no case exceed \$6.00, except for Navigation, Painting and Drawing, and Music. Lectures are gratuitous. In the Boarding House, with the Principal and Teachers, the charge per week will be 1.37 1-2, exclusive of lights, washing and fuel, which can be obtained at a reasonable price; or including these items and tuition in the common English branches, \$2.00. The Boarding House, at present, accommodates 30, and will be ready for any number, if one week's notice be given. Books and stationery for the accommodation of students, will be kept on hand at the most reasonable prices. The village of East Greenwich is a very pleasant and healthy location, overlooking the beautiful and extensive scenery in and around Narragansett Bay; situated about twelve miles from Providence, which, by the cars, is accessible in half an hour for 50 cents—about thirty-five miles from Stonington, to which the cars will carry you in two hours for \$1.50. Not only New London and Norwich can be reached daily for two or three dollars, but Newport, Fall River and New Bedford, and even Boston and New York, for two and four dollars.

Miss H. M. Anderson, a late graduate of Troy Conference Academy, will be added to the Faculty after the present term.

MY OWN STORY, or autobiography of a child, by Mary Howitt, is the last of the excellent series of Tales for the People and their children. Mrs. Howitt's name is a guaranty of a good book. She writes with great vivacity, fine discrimination of character, and with a heart full of the warm charities of domestic life. Her domestic pictures are unexcelled. Charles Tappan, Boston.

UNITED STATES SATURDAY EVENING POST.—We know of no secular weekly paper in the country more ably conducted than the Evening Post. It is a large sheet handsomely printed and well arranged into departments which comprehend every department of news. Its miscellaneous matter is attractive and appropriate to domestic reading, well spiced with healthy humor, and its editorials are penned. It is neutral in politics. \$2 per annum. S. D. Patterson, Philadelphia.

JARVIS' INTRODUCTION TO THE HISTORY OF THE CHURCH.—Dr. Jarvis was appointed some years since Historiographer to the Protestant Episcopal Church, and the present publication appears under the sanction of a committee of the House of Bishops, who examined the MS. We have no hesitancy in pronouncing it one of the most erudite works yet produced in our country. It is chiefly chronological, unadorned therefore to popular use, but invaluable to the critical reader. It professes to be written chiefly from original authorities, which have evidently been collated by the author with immense labor. The first part is an elaborate dissertation on the Olympiads, the Roman computation of time, and the methods of connecting the ancient computations with the modern. The second part relates to the dates of our Lord's personal history. Contrary to many good authorities, the author concludes that our Lord's birth took place on the day on which it is now celebrated, but about six years preceding the common era. Waite, Peirce & Co., Boston.

PRIZE ESSAY ON TEMPERANCE.—The Executive Committee of the General Temperance Council of the city of New York offer a premium of \$100 cash for the best Essay adapted to the present state of the Temperance Reformation—not to exceed eight octavo pages, Long Primer type. All papers for competition to be sent prior to the 30th of March next.

JUDEA CAPTA is the title of another interesting volume from the pen of Charlotte Elizabeth on the predictions and history of the destruction of Jerusalem. Waite, Peirce & Co., Boston.

THE DIVINE ORIGIN OF CHRISTIANITY, is the title of an excellent little volume by Pike, the well-known author of many popular works. It proves the divinity of Christianity from miracles, prophecy, the practical effects of the gospel, &c. Waite, Peirce & Co., Boston.

HAND BOOK FOR READERS AND STUDENTS, is an excellent guide in the selection of books and a course of study, by Dr. Potter of Union College. Its criticisms are brief but just and its practical directions are excellent. Waite, Peirce & Co.

MEMOIRS OF MRS. MARY LUNDIE DUNCAN.—A second edition of these interesting "Recollections of a Daughter by a Mother," has been published by Carter, New York. Waite, Peirce & Co., Boston.

HARPER'S BIBLE, No. 19, has been received by Waite, Peirce & Co., Boston.

PRESOTT'S HISTORY OF FERDINAND AND ISABELLA, in 3 vols. This noble work—the best historical production of our native literature—is too well known to need further remark from us, than the notification that the Harpers have just issued the tenth edition in a style equal to the former splendid editions. We have read all Mr. Prescott's works with an interest that renders us eagerly impatient for his expected volumes on Peru. He has taken rank among Hume, Robinson, and Gibbon, in the historical department of English literature. Waite, Peirce & Co., Boston.

THE HARPERS have published in a pamphlet, price 6 cents, the letters of Miss Martineau on Mesmerism. Waite, Peirce & Co., Boston.

GUY'S MEDICAL JURISPRUDENCE.—The Harpers have issued a large and finely executed edition of this work, pronounced the best on forensic medicine extant. It includes all of Anatomy, Physiology, Pathology, and the practice of Medicine and Surgery that is essential to be known by coroners and magistrates. It is edited by Dr. Lee, who has added 200 pages of original matter, including many suggestions of Chancellor Kent. Waite, Peirce & Co., Boston.

THE LITERARY EMPORIUM.—We have received two numbers of this work. It is well printed, and consists of a tasteful selection of miscellaneous articles, embellished by fine mezzotint engravings. \$1 per annum. New York: J. K. Wellman.

THE COMMUNICANT'S COMPANION, a fine old work by Matthew Henry, heretofore noticed by us, has been republished by Carter, N. York, and is for sale by Waite, Peirce & Co., Boston.

DEDICATION AT SPRINGFIELD.

The new church in Pynchon Street, Springfield, will be dedicated Wednesday, March 12,

FARM IMPLEMENT

D.
9.
den
ing
ssed
g
B-
oun-
usses
rely
which

Early
Im-

chief,
Mo-

May,
loaf,

angel
Ruta
Cu-
ard
and

bernack
sses,
for

eds,
sta-
Bal-
phox
Ma-

barb
ants,
G

W

nion,
uide,
ower

S.
Har-
Corn
Im-
at the
latter
Franta-
seeds,

E. by
Price
g, Ist
men-
night,
Y. by
and
\$5.
ail.

om
N.E.

quar-
er, by
25 per
cent.

THING
S. 11
ale of

s, Bos-
w i-
Mole-
st and
which
d Caps
vern.

Flour,
on hand
rasmus
laggett,
which
offer for

DRE.
streets,
of assort-
a very
25 per
b. 17.

ty.

ore and
w invite
lected
HERS,
Boston

RTH.
age addi
TURE
S. & C.,
former
cle were
paid to
1844.

PERCE
Letter
knives
s, Rub
s, Pen

ORE.
inhab-
it he has
on hand
time in;
rye, and
nt of W
or retain

Death,
Christ,
time in;
with
rahill.

PROVED
33 Court
time in;
quickest
estab-
rtment,
and are
MAN.

POETRY.

From Hood's Magazine.

THE LADY'S DREAM.

The lady lay in her bed,
Her couch so warm and soft;
But sleep was restless and broken still;
For turning often and oft,
From side to side, she muttered and moaned,
And tossed her arms aloft.

At last she started up,
And gazed on the vacant air,
With a look of awe, as if she saw
Some dreadful phantom there—
And then in the pillow she buried her face
From visions ill to bear.

The very curtain shook,
Her terror was so extreme;
And the light that fell on the broadened quilt
Kept a tremulous gleam;
And her voice was hollow, and shook as she cried—
"O me! that awful dream!"

"That weary, weary walk
In the churchyard's dismal ground!
And those horrible things, with shady wings,
That came and flitted round—
Death, death, and nothing but death,
In every night and sound!"

"And O! those maidens young,
Who wrought in that weary room,
With figures drooping and spectres thin,
And cheeks without a bloom—
And the voice that cried, 'For the pomp of pride,
We haste to an early tomb!'"

"For the pomp and pleasures of Pride,
We toil like African slaves,
And only to earn a home at last,
Where yonder cypress waves;—
And then they pointed—'I never saw
A ground so full of graves!'"

"And still the coffin came,
With their sorrowful trains and slow;
Coffin after coffin still,
A sad and sickening show;
From grief exempt, I never had dreamt
Of such a World of Woe!"

"Of the hearts that daily break,
Of the tears that hourly fall,
Of the many, many throbbing lives,
That grieve this earthly ball—
Disease and Hunger, and Pain, and Want,
But now I dreamt of them all!"

"For the blind and the cripple were there,
And the babe that pined for bread!
And the homeless man, and the widow poor,
Who begged—to bury the dead;
The naked, alas! that I might have clad,
The famished I might have fed!"

"The sorrow I might have soothed,
And the unregarded tears;
For many a throbbing heart was there,
From long forgotten years;
Ay, even the poor rejected Moor,
Who raised my childish fears!"

"Each pleading look, that long ago
I scanned with a heedless eye,
Each face was gazing as plainly there,
As when I passed it by;
Wo, wo for me if the past should be
Thus present when I die!"

"No need of sulphurous lake,
No need of fiery crowd,
But only that of cruel of human kind
Who wanted pity and—
In everlasting retrospect—
Will wring my sinful soul!"

"Alas! I have walked through life
Too heedless where I trod;
Nay, helping to trample my fellow woe,
And fill the burial sod—
Forgetting that even the sparrow falls
Not unmarked of God!"

"I drank the richest draughts;
And ate whatever was good—
Fish and flesh, and fowl, and fruit,
Supplied my hungry mood;
But I never remembered the wretched ones
That starve for want of food!"

"I dressed as the noble dame,
In cloth of silver and gold,
With silk and satin, and costly furs,
In many an ample fold;
But I never remembered the naked limbs
That froze with winter's cold."

"The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part:
But evil is wrought by want of Thought,
As well as the want of Heart!"

She clasped her fervent hands,
And the tears began to stream;
Large, and bitter, and fast they fell,
Remorse was so extreme;
And yet, O yet, that many a dame
Would dream the Lady's Dream!

BIOGRAPHICAL.

MR. BENJAMIN MILLS died "the death of the righteous" at his residence in Palmyra, Me., Nov. 18, in the 77th year of his age. He was a native of Needham, Ms. In his youth he moved to Vinal-haven, Me.; and twenty-nine years ago was converted to God, under the ministry of Rev. Wm. McGrey, joined the society and church soon after. About twenty years he has lived in this town as a consistent Christian life; served the church as leader several years, and finally, after a lingering and painful sickness, which he endured with patience, he rested from his labors and sufferings in the church below, and went in joyful triumph to his reward on high. F. A. SOTLE.

Miss JULIA A. BURBANK died in Suffield, Conn., Oct. 6, aged 21 years. She was converted about four years since, under the labors of R. P. Howson, and connected herself with the M. E. Church, of which she remained a worthy member until her death. Her sickness was short, and her death unexpected to herself and to her friends, but the last words which she heard to utter in reference to her spiritual interests, were expressive of communion with God. We hope to meet her in heaven. M. P. ALDERMAN.

Thompsonville, Conn., Feb. 12, 1845.

Miss LOVINA C. BURBANK died in Suffield, Conn., Jan. 7, aged 32 years. Her disease was lingering and protracted, yet borne with Christian patience and resignation. Many who visited her during her last illness will not soon forget the faithful admonitions they received from her lips. May they be sanctified, with her death, to the good of friends. M. P. ALDERMAN.

Thompsonville, Conn., Feb. 12, 1845.

GILMAN D. ROGERS, son of Edward and Betsy Rogers, died of typhus fever, in Holderness, N. H., Nov. 19, aged 19 years, 1 month, and 3 days. His conversion for sin during his sickness was deep and pungent, but he soon obtained a satisfactory evidence of pardon; then songs of praise fell from his lips, and he was able to exclaim, in view of his approaching dissolution, "The will of the Lord be done; I am willing to die." Thus early one has fallen, who bid fair to tarry here long. Thus unexpectedly a peaceful circle is called to mourn, but not without hope, for "blessed are the dead which die in the Lord." G. W. T. ROGERS.

New Ipswich, N. H., Feb. 10, 1845.

P. S. Will the Morning Star please copy.

LADIES' DEPARTMENT.

INTELLECTUAL CULTIVATION OF WOMAN.

The day for accomplishments is brief and soon passes away. The time soon comes when the exercise of the accomplishments becomes both tasteless and inappropriate. The bloom of youth no longer sits upon the cheek, and grace and symmetry have departed from the form and motions. With those attractions a measure of that attention which they once commanded begins to fall off. How desolate the condition of that woman who has cultivated nothing else! The day must come when she will be thrown upon her own resources. Those resources must exist mainly in her own mind. If she seeks society after the day of accomplishments is over, her pleasures must then be intellectual, and her attractions too. The beauties of a well-stored mind will still draw around her a circle of eager listeners, when the charms of her person are gone. A sensible and brilliant conversation will attract the notice of the well educated of the other sex more than a coronet of jewels. At home, where most of her time must be passed, many an hour will hang heavily if its vacancy be not supplied by books. Books will afford no effectual aid, unless a taste for them has been early cultivated. What is a woman to do with herself at home or abroad, whose education has fitted her only for the enjoyment of the bloom of life? her heart and soul are still in scenes and occupations which are appropriate only to the young, and her employment too often becomes the retail of the merest trifles of the time. Without the stores of knowledge and of thought she is overtaken by the shadows of the evening of life without that dignity which is the proper ornament of age. Habits of intellectual culture it is then too late to acquire. It is only early mental discipline which can render reading either agreeable or useful in advanced life. The great entertainments of all ages are reading, conversation and thought. If our existence, especially after middle life, is not enriched by these, it becomes meagre and dull indeed. And these will prove sources of pleasure just in proportion to previous intellectual culture. How is that mind to have subject matter of pleasurable thought during its solitary hours, which has no knowledge of the treasures of literature and science which has made no extensive acquaintance with the distant and the past? And what is conversation between those who know nothing? But on the other hand, what delight is that mind enabled to receive and impart, which is able to discuss any topic that comes up with accuracy, conciseness, eloquence and beauty? The woman, who possesses this power, can never fail to render herself agreeable and useful in any circle into which she may be thrown, and when she is so, she cannot fail to be happy. A full mind, a large heart, and an eloquent tongue, are among the most precious of earthly things. The young forsake their sports and gather round, the old draw nigh to hear, and all involuntarily bow down to the supremacy of mind. These endowments add brilliancy to youth and beauty, and when all other charms are departed they make old age sacred, venerable, beloved.

DRESS.

There is not an hour in a day in which a man so much likes to see his wife dressed with neatness as when she leaves her bed room and sits down to breakfast. At any other moment vanity stimulates her efforts at the toilette, for she expects to be seen, but at this retired and early hour it is for the very sake of cleanliness, for the very sake of pleasing her husband. "A woman should never appear untidily or badly dressed in the presence of her husband." While he was her lover, what a piece of business if he caught her dressed to disadvantage! "O dear, there he is, and my hair all in papers; and this frightful, unbecoming cap! I had no idea he would have been so early—let me off to my toilette!" But now he is her husband—dear me, what consequence is it?—My object is gained. My efforts to win him, my little manoeuvres to captivate, have been successful; and it is very hard if a woman is to pass her life in endeavoring to please her husband. I remember greatly admiring a lady who lived among the mountains and scarcely saw any one but her husband. She was rather a plain woman—yet when she sat to breakfast each morning, and all the day long, her extreme neatness, and attention to the niceness of her appearance, made her quite an agreeable object. Her husband loved her and would look at her with more pleasure than at a pretty woman dressed in a slovenly, untidy manner;—for believe me, those things, though your husband appear not to notice them, nor, perhaps, be so conscious of the cause, strongly possess the power of pleasing or displeasing.—Mrs. Ellis.

YOUTH'S DEPARTMENT.

AN EXAMPLE FOR YOUNG MEN.

Were we asked to point out the noblest living example of integrity, perseverance, and learning, within our knowledge, for a young man to imitate, we should take him to the avil of a blacksmith, and introduce him to a man of handsome form and courteous manners, who though scarce turned of thirty, has by dint of hard and unremitted study, outstripped and put to shame the ripest and most renowned scholars of the age!

We once had a pleasant interview with the late Noah Webster, during which he stated to us that he had been able, in a long life, to acquire about twenty different languages; yet Mr. Burritt, the learned blacksmith, five years ago, had acquired more than fifty. And he had learned these—not superficially and for the name of it, but thoroughly and well—so as to write, and in some cases to speak them. Nor has this gentleman confined his studies exclusively to the languages. He is exceedingly fond of the mathematics and physical sciences, and has made great progress in them. He has also written much for the press, and spent a great deal of time in lecturing—very acceptably, we believe—before some of the most fashionable and intelligent audiences of the United States. Two or three years ago, Mr. Burritt published a paper in French and English, and called, from this circumstance, the *Gemine*, or *Twins*. It is an admirable work for those who are studying the French language.

Mr. Burritt still continues, when at home, working at his trade. His custom is to devote eight hours of the day to labor, eight to study, and eight to recreation. By this division of his time he is able to accomplish far more in a literary way, than those who give what they call their whole time to study.

Mr. Burritt is a Christian; and perhaps this is what we attribute the fact, that amid all the applause, attention and flattery he has received, since Mr. Everett brought him out five or six years ago, he still preserves the same unaffected simplicity of manner, and still pursues the same unambitious calling which he did while yet unknown to fame.

We ask the pale-faced, dyspeptic students and the literary dandies, in our colleges, to compare their meagre and painful acquisitions to those of this noble son (we will not say of genius, for he himself disclaims the title), of energy and toil, and to gird themselves now to labor, or relinquish all pretensions to distinction in the world of letters.

The learned blacksmith has set the mark of glory higher up the rugged mount of Fame than all the steeple and the spire of the world of letters. He has set his foot upon the head of the giant of the world of letters, and he has won the contest with a stouter and more manly hand. We ask parents to consider the example we have presented, and give up the

absurd idea that manual labor and literary pursuits are incompatible with each other, or that hands hardened by toil are marks of dishonor and shame.

And we ask mechanics to take courage from this example, and remember that "what man has done man may do again." This distinguished scholar is from their own ranks. He did not begin his studies till he had attained the age of manhood. Let them, though late, commence study with the same indomitable will, and the same steady perseverance which he manifested, and they shall attain a great reward. Their destiny is in their own hands.

PETER GARDINER, THE DECEITFUL BOY.

There is an apple in the West Indies, which has all the outward marks of wholesome, delicious fruit. Plump and ruddy it hangs upon the tree, tempting the weary, weary traveler to taste, but to the tongue which tastes, the fruit is poisonous, and the eater will be made very sick; perhaps he will die.

You see, children, this apple is deceitful; it is good in appearance, not in reality. Now, there are some children like this beautiful apple—they look innocent and happy, but they are wicked, and, of course, miserable. Peter Gardiner was a boy of this class.

I will tell you a story about Peter, for I knew him well, and could relate many things about him, if I had time.

"Come, Peter, it's time to go to school," shouted Henry Harvey, as he passed Peter's door, one morning in autumn.

"I'm just going, master Henry," replied Peter, as with his satchel on his arm, he demurely bowed to his father, who sat in the window seat. He then quietly walked to the gate, which he opened gently, and walked off with his friend Harry.

A walk of a few moments sufficed to carry them into another street, and then the quiet, sleek-looking school-boy became a noisy, uproarious idler. Seizing his play-fellow's cap, he tossed it up into the air, saying, "Come, Harry, wake up, my boy, and let us have a little fun."

Do you wonder at this change? Are you asking why he was so quiet at first, and so idle afterwards? The reason was, that he wished to wear a false character before his father. He wanted the reputation, among his friends, of being a good boy, while in reality he was a bad one. He therefore acted properly so long as his father's eye was upon him, but out of sight he yielded to the real desires of his wicked heart. Foolish Peter! he forgot that God could see round the corner, if his father could not.

Now Henry Harvey was not a very noisy boy, and did not like to have his friend Peter treat him so roughly, but Peter only teased him the more, until Henry threatened to tell his father, and then he became more civil.

As they walked along, they came to a garden wall, over which hung the branches of a peach tree, laden with clusters of delicious peaches. Peter stopped, and exclaimed, "I say, Henry, did you ever see such nice peaches in your life?"

"They are very fine, indeed, Peter; they belong to Mr. Little. I wish my father had such peaches in his lot."

Peter paused a few moments—he was devising mischief in his heart—and soon he touched Henry's shoulder, and whispered, "Henry, we must get some of these peaches."

"How?" asked his friend.

"Why, how do you think we can get them, but by helping ourselves," replied the wicked lad.

"That would be stealing," answered the other.

"Stealing! Pooh, that's all nonsense! some of your Sunday School teacher's stuff. I don't call it stealing to take a few peaches."

With such talk as this, Peter succeeded in getting Henry and some other boys, during the day, to consent to a plan of robbing Mr. Little's garden that very night. Accordingly they proceeded after dark to the spot. Peter persuaded the others to make him watchman, while they climbed the wall. No sooner were the party in the garden, than this deceitful lad hurried to the next street, and went into a store, where he stayed several minutes, and then went off in a different direction from the garden; during through a cross street, however, he reached the garden just as the boys returned from their work of theft. Taking his share of the spoil, he hastened home.

The next day the robbery was noised abroad, and the boys were detected through a neighbor who had met one of them after the theft. Finding that there was danger of being charged himself, Peter at once declared that the others had given him some of the peaches as he was going home from a store. The boys, astounded at his hypocrisy, charged him with being the chief of the whole plot. But he appealed to the store-keeper, who testified to his presence at the time of the theft; and so nicely had he managed matters, that while the others were punished he escaped.

Yes, he escaped then, but his playmates hated him for his deceit, and God wrote it down in his book. He saw Peter's heart; he knew all his deceitfulness, and will require it of Peter in the day of judgment. It will be a very sad moment for him when God reads his deceitful dealings before the world.

Now, dear reader, beware of deceit. You will be sure to be known by many of your friends, and they will dislike you and avoid you. But even if you succeed in blinding their eyes, you cannot deceive God. He will punish all deceivers.

SELECTIONS.

OLIVER CROMWELL.

FROM HIS LIFE BY SOUTHEY.

So great was the reputation which Cromwell obtained abroad by his prodigious elevation, the lofty tone of his government, and the vigor of his arms, that an Asiatic Jew is said to have come to England for the purpose of investigating his pedigree, thinking to discover in him the Lion of the tribe of Judah! Some of his own most faithful adherents regarded him with little less veneration. Their warm attachment, and the more doubtful devotion of a set of enthusiastic preachers, dragged the atmosphere in which he breathed; and yet, while his bodily health continued, the natural strength of his understanding prevailed over this deleterious influence, and he saw things calmly, clearly, and sorrowfully as they were. Shakespeare himself has not imagined a more dramatic situation than that in which Cromwell stood. He had attained to the possession of sovereign power by means little less guilty than Macbeth, but the process had neither hardened his heart nor made him desperate in guilt. His mind had expanded with his fortune. As he advanced in career, he gradually discovered how mistaken he had been in the principles upon which he had set out; and after having effected the overthrow of the church, the nobles, and the throne, he became convinced, by what experience (the surest of all teachers) had shown him, that Episcopacy, nobility, and monarchy, were institutions good in themselves, and necessary for the nation in which they had so long been established. Fain would he have repaired the evil which he had done; fain would he have restored the monarchy, created a house of peers, and re-established the Episcopal church. But he was thwarted and overruled by the very instruments which he had hitherto used; men whom he had formerly possessed with his own passionate errors, and whom he was not able to dispossess; persons incapable of deriving wisdom from experience; and so short-sighted as not to see that their own lives and for-

tures depended upon the establishment of his power by the only means which could render it stable and secure. Standing in fear of them, he dared not take the crown himself; and he could not confer it upon the rightful heir. By the murder of Charles, he had incapacitated himself from making that preparation which would otherwise have been in his power. His wife, who was not elated with prosperity, advised him to make terms with the exiled king, and restore him to his throne; his melancholy answer was, "Charles Stuart can never forgive me his father's death; and if he could, he is unworthy of the crown." He answered to the same effect, when the thing was twice proposed to him, with the condition that Charles should marry one of his daughters. What would not Cromwell have given, whether he looked to this world or the next, if his hands had been clear of the king's blood?

Such was the state of Cromwell's mind during the latter years of his life, when he was lord of these three kingdoms, and indisputably the most powerful potentate in Europe, and as certainly the greatest man of an age in which the race of great men was not extinct in any country. No man was so worthy of the station which he filled, had it not been for the means by which he reached it. He would have governed constitutionally, mildly, mercifully, liberally, if he could have followed the impulses of his own heart, and the wishes of his better mind; self-preservation compelled him to a severe and suspicious system. He was reduced at last to govern without a Parliament, because, packed them and purge them as he might, all that he summoned proved unmanageable; and because he was a usurper, he came of necessity a despot. The very saints in whose eyes he had been so precious, now call him an "ungodly tyrant," and engaged against him in more desperate plots than were formed by the royalists. He lived in perpetual danger and in perpetual fear. When he went abroad, he was surrounded by his guards. It was never known which way he was going, till he was in his coach; he seldom returned by the same way he went; he wore armor under his clothes, and hardly ever slept two nights successively in one chamber. The latter days of Charles, while he looked on to the scaffold, and endured the insolence of Cook, were enviable when compared to the close of Cromwell's life. Charles had peace within, which passeth all understanding; the one great sin which he had committed in sacrificing Strafford had been to him a perpetual cause of sorrow and shame and repentance; he received his own death as a just punishment for that sin, under the dispensations of a righteous and unerring providence; and feeling that it had been expiated, when he bowed his head upon the block, it was in full reliance upon the justice of posterity, and with a sure and certain trust in the mercy of his God. Cromwell had doubts of both. Ludlow tells us, that at his death he seemed, above all, concerned for the reproaches, he said, men would cast upon his name, in trampling on his ashes when dead. And he expressed last same feeling of religion which he expressed in the world which he was about to enter. It was a question to one of his spiritual preachers, "If the doctrine were true, that the elect need never finally fall?" On receiving a reply, that nothing could be more certain, "Then I am safe," he said, "for I am sure that once I was in a state of grace."

The spiritual drums which were then administered to him in strong doses, acted powerfully upon a mind debilitated by long disease, and disposed by the nature of that disease to delirium. He assured his physicians, as the presumptuous fanatics by whom he was surrounded assured him, that he should not die, whatever they might think from the symptoms of his disorder, for God was above nature, and God had promised his recovery. Thanks were publicly given for the undoubted pledges of his recovery, which God had vouchsafed! and some of his last words were those of a mediator rather than a sinner, praying for the people as if his own merits entitled him to be an intercessor. Even his death did not dissipate the delusion. When the news were brought to those who were met together to pray for him, "Mr. Perry stood up and desired them not to be troubled, for," said he, "this is good news, because, if he was of great use to the people of God when he was among us, now he will be much more so, being ascended to heaven to sit at the right hand of Jesus Christ, there to intercede for us, and to be mindful of us on all occasions!"

The life of this most fortunate and least flagitious of usurpers might hold out a salutary lesson for men possessed with a like ambition, if such men were capable of learning good as well as evil lessons from the experience of others. He gained three kingdoms—the price which he paid for them was innocence and peace of mind. He left an imperishable name, so stained with reproach that notwithstanding the redeeming virtues which adorned him, he was better for him to be forgotten than to be so remembered. And in the world to come—but it is not for us to anticipate the judgments, still less to limit the mercy of the All-merciful.

From the Christian Observer.

FIFTY THOUSAND A YEAR.

INDIVIDUAL RESPONSIBILITY.

Notice a few facts relating to it.

1. Not less than 600,000,000 of our race are ignorant of the gospel. The number of Christians who can be expected to aid in giving it to them, is not more than 10,000,000. If the heathen were equally divided among them, 60 would be assigned to EACH of us.

2. The salvation of these heathen depends as really on us, as ours did on Christ. He came to die for us, and thus bestow salvation on us, and we are sent to tell "every creature" of his redeeming love, and thus instrumentally bestow salvation on them. As none but Christ could bestow salvation on us, so none but we, who have the knowledge of that salvation, can bestow that knowledge on them. He came to provide a remedy for our spiritual diseases; and we are sent to communicate that remedy to them. If they have it not, they perish; for a remedy never heals those whom it never reaches.

3. Of each 60 heathen, two on an average, die in a year. They go to heaven the gospel cannot reach them; and according to the belief which we publicly profess, they are lost for ever. If any Christian, who possesses the average ability to aid in giving the gospel to the heathen, neglects to do his part of that work for one year, two immortal souls will probably perish without hearing of the Savior, in consequence of that neglect; and so every year he neglects to do it.

4. In countries where the pure gospel prevails, we may reasonably hope that at least one in ten of the inhabitants are saved by it; and we suppose that the time is soon coming when nearly, or quite, all of them will be. The sooner it is sent to a heathen country, the sooner it may be expected to prevail there, and become the means of saving a tenth, and ultimately a far larger proportion of its inhabitants.

That these are facts, few, if any, evangelical Christians will deny, or doubt. The individual responsibility which a plain statement of them reveals, is truly awful. If any Christian fails to do his or her part of the work of giving the gospel to the heathen for FIVE years, at least one soul will probably be lost in consequence of it. I fear the judgment day will show that one year's failure to do it, will cause the loss of one. If any Christian does something, but less than his proportion of the work, considering his ability, the same result must be expected; though the number of years, in which he leads to it, will be greater than that in which an entire neglect of it will.

Christian reader, if facts can speak, and plead

for any cause, do not these facts plead for the universal and earnest engagement in the work of giving the gospel to the heathen? I. T.

IMPORTANT FACTS.

A survivor of the Afghan disaster has returned to camp, covered with hair and almost naked, the effect of fifteen months' wandering and exposure. He turned out to be Sergeant Edwards, of the 44th Queen's Regiment. He says the men were nearly all drunk, at the massacre at Gundunnuh, and could make no resistance.

In consequence of the fact being fully ascertained, and generally believed, that most of the liquors sold in Great Britain under the name of wine, are a gross and vile fabrication, made up from distilled liquors and drugs, various denominations of Christians are making great efforts to procure the fruit of the vine for the communion, as free from adulteration and alcoholic poison as possible.

A trial has recently taken place in Birmingham, which caused great commotion among the wine drinkers. A gentleman having purchased a cask of port wine of a large wine dealer, suspected fraud, and refused to pay. The consequence was a prosecution. The defendant called in the servants of the prosecutor, when it appeared in evidence that the dealer had for years been extensively engaged in the manufacture of spurious wine, and had agents travelling the country selling it as pure imported; while in fact it did not contain a drop of the juice of the grape, but was entirely made up from distilled liquors and poisonous drugs.

The Duke of Wellington, in the House of Lords, in remarking upon the loss of revenue on spirits, stated, "A considerable portion of this reduction, had, no doubt, been owing to the Temperance Societies which have been established throughout Ireland, (hear, hear), fortunately established, he would say, (loud cheers), and he thought it highly desirable that the temperance system should be encouraged as much as possible."

The Right Honorable Viscount Duncannon, and John Bright, Esq., prevented their agents and friends from giving intoxicating drinks to the inhabitants of Durham, before, during, and after the late contested election, whereby much quarrelling, destruction of property, and domestic misery have been avoided. A public vote of thanks has been awarded to the two candidates for breaking through a long standing but most pernicious custom.

THE JESUITS IN LOUISIANA.

At the time of the suppression of their order by the French Government, the Jesuits owned the land on which the Second Municipality of the city of New Orleans now stands.

The solid, commodious and valuable edifice where they dwelt, (at the corner of the present streets of Gravier and Magazine), remained, until within a few years, in full preservation, until it was pulled down for the erection of the late banking house of the Canal Bank, which, in its turn, was demolished to give way to the present buildings. The church at the corner of Gravier and St. Charles' streets, erected by the friends of the lamented Larned, has a part of its foundations on those of the stores of the Jesuits. The title to more than one-half of the real estate in the city of New Orleans, is derived from the confiscation of the plantation of the Jesuits, adjoining on the upper side of the city of New Orleans, under legal proceedings had by the French Government. The original is preserved with much care in the archives of the First Municipality of the city, and is frequently introduced in evidence, at trials in our courts of justice, relating to the titles of real estate. A certified copy of it should be obtained by the council of the Second Municipality, for reference by the owners of property there, and as a precaution against the loss of the original.

If the Jesuits now in the United States purchase land, and locate themselves with the same sagacity as did their predecessors in Louisiana, near our large and flourishing cities, in a few years they may own property which will be as valuable as the second Municipality of this city, which is worth many millions.

This suit against the Jesuits is a curious document, containing many interesting facts, which would be very instructive to the present generation. We may hereafter refer to them.—N. O. Prot.

ECONOMY OF TIME.

It is wonderful how much of labor and usefulness some persons contrive to crowd into their brief span of human existence. Sir Walter Scott, beside all his professional engagements, wrote his whole series of novels, between twenty and thirty, if we mistake not, in a little more than a dozen years. Doctor Dwight, President of Yale College, regularly discharged the duties of three or four offices, each of which was reckoned sufficient for one man, during the whole of his Presidential career. The late Dr. Abercrombie, whose death has occurred within the last few months, was one of the most extensive medical practitioners in Great Britain; and yet, in addition to all his professional labors, he found time to write various works quite disconnected with his profession, and among others two on intellectual and moral philosophy, which will immortalize his name, and confer lasting honor upon the age. And we might point to some individuals now living, who are not a whit behind these to whom we have referred, in respect to the variety of their labors, and the amount which they accomplish.

One asks most instinctively for the secret of their doing so much. Unless we mistake, it lies chiefly in two or three things. One is, in working by rule—in doing every thing according to some systematic arrangement. For want of this, many persons lose more time in the deciding when and how to do a thing, than it would take to do it; and besides, when it is done in this sort of random way, the chance is that it may have been very imperfectly done, or that may not have been the thing appropriate to that particular time, and thus may have crowded some other duty out of its place. Those who work in this way never know when they have got through their work for a given time; and not unfrequently, when the appropriate hour for rest is approaching, they find other things pressing upon them, which require their attention, and which must be done, in order to save them from serious embarrassment. Whereas, on the other hand, when every duty occupies its appropriate place, and is performed according to some well-arranged system, the mind operates more vigorously and to better purpose, while there is no time wasted on the right succession of duties. The men who accomplish much are always men of system. You never catch them in a maze from not knowing what to do.

Another thing essential to the accomplishment of this end, is the saving of scraps of time. Every one, however systematic may be his arrangement on this subject, will find himself sometimes with leisure moments, for the occupancy of which his plan has made no provision. But even these moments should not be suffered to go to waste. They may be occupied in profitable reading or conversation, or reflection, or perhaps in some amusement that is adapted to invigorate the faculties, and prepare them for their wonted exercise. Nothing is more important to an economy of time than that the mind should be trained to a suitable command of its own powers. This will enable it to be active to good purpose in circumstances that would seem most unfavorable to its activity. It has been said, in respect to money matters, that if we save the pennies, the pounds will take care of themselves; and so it may be said of time—if we save the moments, we need not fear for the hours and the days.

And yet another thing included in the economy of time, is rising early in the morning. There are

some men in whose lives day and night change places—but this is an inversion of the order of nature, and generally occasions a premature decay of the constitution. Let the night, or at least a proper portion of it, be given to repose—the day for which it was intended by him who knows our frame and who hath divided the light from darkness—and this will be the appropriate preparation for an active and useful day. The dawn should be the signal for the opening of the eyes and the waking up of our faculties.

ANCIENT NINEVEH.

The information received respecting the searches which are now being made on the spot of Ancient Nineveh, (Korsabad, near Mosul in Persia), by order of the French Government, under the direction of M. Botta, continues to be very interesting. A hundred and sixty workmen are employed in making discoveries there; and the walls, which are literally covered with sculptures and inscriptions, several specimens of which have been brought to light, the use and value of which have till this moment been unknown. For example, under the large hall, which form the floor of the place, large stones have been found hollowed underneath and ornamented on the outside by figures in enamel, representing men and animals; nothing on the surface of the soil indicates the existence of these stones, or their destination. In another place were discovered long ranges of earthen vessels, of remarkable dimensions, placed on a brick floor and filled with human bones.

These vases exactly resemble those found at Babylon, at Alhwaz, and other localities of the South of Persia. The palace about which the researches have been made, was probably extirpated before it was destroyed, for no jewels, utensils of metal, not even those small rings, common in that neighborhood, have been discovered. Some animals in bronze have been dug out, particularly a lion, of a fine style of execution, and a part of a wheel belonging to a chariot war.

But the most extraordinary circumstances connected with these discoveries are the pieces of casket with which the walls are covered, and which are filled with sculpture and inscriptions; they have also on the reverse other inscriptions, which appear that the latter are not in the Assyrian or the Babylonian language. As it is not reasonable to suppose that the architects would have been foolish as to cause inscriptions to be engraved which could not be read unless the walls were demolished, it must be presumed that these pieces of stone have been twice made use of, that is, they first belonged to a Babylonian palace, and that the Assyrians, having carried them away to be used in new buildings, caused other inscriptions to be engraved on them. As yet, the sculpture found on these pieces of these blocks has not been explained, but the museums of Europe containing nothing but the chisel of Babylonian artists. Some of these bas-reliefs are remarkable. The most interesting represents the siege of a city situated on a mountain. The sea is covered with vessels, the troops of the besiegers in the head of a horse; the soldiers on board these vessels are employed in emptying the city of its inhabitants. In the water, near the shore, are numerous marine animals, fish, crabs, winged sea-horses. The rich ornament and variety of the sculpture with